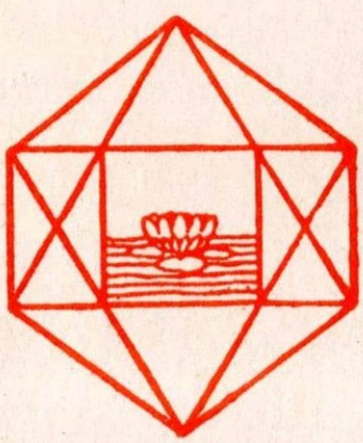
December '73 - January '74

ALL INDIA MAGAZINE



SRI AUROBINDO SOCIETY

— Matter shall reveal the Spirit's face.

They who have looked on me, shall grieve no more.

Savitri XI-1

THE TRUE DELIGHT

Is delight the highest state? If so, then can it be said that if one loses delight, one goes down in consciousness?

Sri Aurobindo has said that the universe is built upon the delight of being and delight, being the foundation of the universe, is necessarily its goal also. Therefore this would naturally mean that delight is the highest state.

But is there any need to tell you that the delight spoken of here is not such as the ordinary human consciousness understands it. In fact, this original delight is beyond the states that are generally considered as the highest from the yogic point of view, as for example, the state of perfect serinity, perfect equality, absolute detachment, identity with the Infinite and

the Eternal Divine which lifts you necessarily above all contingencies. Parallel to this state one can reach another which is that of perfect, integral, universal love, which is the very essence of compassion and the most perfect expression of the Grace which wipes away the consequences of all error and all ignorance. These two states have always been considered as the summit of consciousness; they are what one may call the frontier, the extreme limit of what individual consciousness may attain when it is united with the Divine.

Still there is something beyond; it is a state of perfect delight which is not static, the delight in a progressive manifestation, in a perfect unrolling of the supreme Consciousness.

The first of these two states of which I have spoken leads almost always to a withdrawal from action, to an almost static condition; quite easily it would lead to Nirvana (indeed, this is the way always prescribed for those who seek Nirvana). But the state of delight that I speak of, being essentially divine, for it is free, totally free from all possibility of oppositions and contraries, is not aloof from action; on the contrary, it leads to an integral action, but perfect in its essence and

completely free from all ignorance and all slavery to ignorance.

You may, on the way, when you have made some progress and when there is a greater understanding, a more integral opening, a more intimate union with the divine Consiousness, experience this delight, feel that it is something which gives to life its true meaning. But so long as you are in the human consciousness, this delight gets easily deformed and changes into something which does not resemble it at all. Consequently you can hardly say that if you lose the delight, you go down in your consciousness; because the delight of which I speak is something that one cannot lose. If you have reached beyond the two states of which I spoke just now, that is to say, the state of perfect detachment and close union and the state of perfect love and compassion, if you have gone beyond these two states and have found the divine delight, it is practically impossible to come down from there. But in practical life, that is to say, on the way of yoga, if you are touched even in a fugitive way by the divine delight and if it leaves you afterwards, you have necessarily the obvious impression that you have come down from the summit into a somewhat obscure valley.

But the delight without detachment would be a dangerous gift which might be falsified very easily. To seek delight before realising detachment seems not to be a very wise thing. You must first rise above all the possible contraries, above indeed pain and pleasure, suffering and happiness, enthusiasm and depression. If you are above all that, then you can aspire safely for the delight.

But so long as this detachment is not realised, you can easily confuse delight with an exalted state of ordinary human happiness, and it would not be the true thing, not even a counterfeit of the same, because the nature of these two experiences is so different, almost opposite, that you cannot pass from one to the other.

The Mother

(Bulletin 1961 April, pp. 33–35)

Before the Eternal Consciousness a drop of sincerity has more value than an ocean of pertension and hypocrisy.

The Mother

SELFLESS ADMIRATION

PEOPLE are so unwilling to recognise anything that expresses the Divine that they are ever on the alert to find fault, discover apparent defects and so reduce what is high to their own level. They are simply furious at being surpassed and when they do succeed in finding superficial "shortcomings" they are greatly pleased. But they forget that if they confront even the Divine, when its presence is on the earth, with their crude physical mind they are bound to meet only what is crude. They cannot hope to see what they are themselves incapable of seeing or unwilling to see. They are sure to misjudge the Divine if they consider the surface-aspect of its actions, for they will never understand that what seems similar to human activity is yet altogether dissimilar and proceeds from a source which is non-human.

The Divine, manifesting itself for the work on earth, appears to act as men do but really does not. It is not possible to evaluate it by such standards of the obvious and the apparent. But men are utterly in love with their own inferiority and cannot bear to submit to or admit a higher reality. This desire to find fault, this malicious passion to criticise and doubt what something in oneself tells one is a higher reality is the very stamp of humanity— it marks out the merely human. Wherever, on the other hand, there is a spontaneous admiration for the true, the beautiful, the noble, there is something divine expressed. You should know for certain that it is the

psychic being, the soul in you with which your physical consciousness comes in contact when your heart leaps out to worship and admire what you feel to be of a divine origin.

The moment you are in front of what you feel to be such, you should be moved to tears of joy. It is the mean creature who stops to reflect: "Yes, it is something great but it would be worth admiring if it fell to my lot, if I were the happy possessor of this quality, the instrument of this superior manifestation." Why should you bother about your ego when the main concern is that the Divine should reveal itself wherever and in whatever manner it chooses? You should feel fulfilled when it is thus expressed, you should be able to burst the narrow bonds of your miserable personality, and soar up in unselfish joy. This joy is the true sign that your soul has awakened and has sensed the truth. It is only then that you can open to the influence of the descending truth and be shapd by it. I remember occasions when I used to be moved to tears on seeing even children, even babies do something that was most divinely beautiful and simple. Feel that joy and you will be able to profit by the Divine's presence in your midst.

The Mother

(Words of the Mother, 3rd series, pp. 37–39)

Prayers and Meditations of the Mother:

As I cast a glance this morning on the month which is about to begin, asking myself what was the best means of serving Thee, I heard the small inner voice like a murmur in the silence, and it said this to me: "See, how small is the importance of external circumstances. Why strain and stiffen in the effort to realise thy conception of the Truth? Be more supple, more confident. The only thing thou hast to do is not to let thyself be troubled by anything. To torment oneself about doing good brings about as bad results as bad will. It is in the calm of deep waters that lies the sole possibility of True Service."

And this reply was so luminous and so pure, it carried in it such an effective reality that the state described was communicated without any difficulty. I seemed to myself to be floating in the calm of deep waters; I understood; I saw clearly the attitude which was the best; and I have only to ask Thee, O Sublime Master, Supreme Instructor, to give me the strength and the clairvoyance necessary to maintain myself constantly in this state.

"Child, trouble not thyself, silence, peace, peace."

*

2-8-1913

2

O Lord, how I would be before Thee always like a page perfectly blank, so that Thy will may be inscribed in me without any difficulty or mixture.

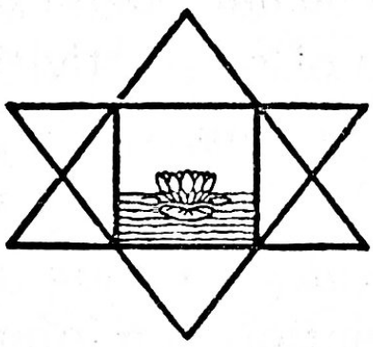
The very memory of the past experiences has sometimes to be swept away from the thought that it may not impede this work of perpetual reconstruction which, alone in the world of relativities, permits of Thy perfect manifestation.

Often we cling to that which was, afraid of losing the result of a precious experience, of giving up a vast and high consciousness and falling again into an inferior state.

And yet, what can he fear who is Thine? Can he not walk, his soul expanding and his brow illumined, upon the path Thou tracest for him, whatever it may be, even if it is altogether incomprehensible to his limited reason?

O Lord, break these old frames of thought, abolish the past experiences, dissolve the conscious synthesis, if Thou deemest that this is needed, so that Thy work may be accomplished better and better and Thy service may be perfected upon earth.

20-11-1914 *The Mother*



Not only liberation but perfection must be the aim of the Karmayoga. The Divine works through our nature and according to our nature; if our nature is imperfect, the work also will be imperfect, mixed, inadequate. Even it may be marred by gross errors, falsehoods, moral weaknesses, diverting influences. The work of the Divine will be done in us even then, but according to our weakness, not according to the strength and purity of its source. If ours were not an integral Yoga, if we sought only the liberation of the self within us or the motionless existence of Purusha separated from Prakriti, this dynamic imperfection might not matter. Calm, untroubled, not depressed, not elated, refusing to accept the perfection or imperfection, fault or merit, sin or virtue as ours, perceiving that it is the modes of Nature working in the field of her modes that make this mixture, we could

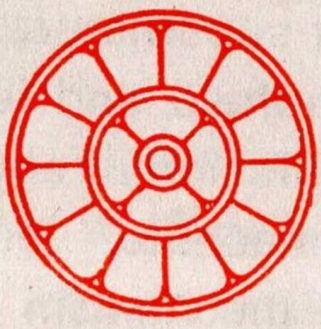
withdraw into the silence of the spirit and, pure, untouched, witness only the workings of Prakriti. But in an integral realisation this can only be a step on the way, not our last resting-place. For we aim at the divine realisation not only the immobility of the Spirit, but also in the movement of Nature. And this cannot be altogether until we can feel the presence and power of the Divine in every step, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse. No doubt, we can feel that in a sense even in the nature of the ignorance, but it is the divine Power and Presence in a disguise, a diminution, an inferior figure. Ours is a greater demand, that our nature shall be a power of the Divine in the Truth of the Divine, in the Light, in the force of the eternal self-conscient Will, in the wideness of the sempiternal Knowledge.

After the removal of the veil of ego, the removal of the veil of Nature and her inferior modes that govern our mind, life and body. As soon as the limits of the ego begin to fade, we see how that veil is constituted and detect the action of cosmic Nature in us, and in or behind cosmic Nature we sense the presence of the cosmic Self and the dynamisms of the world-pervading Ishwara. The Master of the instrument stands behind all this working, and even within the working there is his touch and the drive of a great guiding or disposing Influence. It is no longer ego or ego-force that we serve; we obey the World-Master and his evolutionary impulse. At each step we say in the language of the Sanskrit verse, "Even as I am

appointed by Thee seated in my heart, so, O Lord, I act." But still this action may be of two very different kinds, one only illumined, the other transformed and uplifted into a greater supernature. For we may keep on in the way of action upheld and followed by our nature when by her and her illusion of egoism we were "turned as if mounted on a machine," but now with a perfect understandlng of the mechanism and its utilisation for his world purposes by the Master of works whom we feel behind it. This is indeed as far as even many great Yogis have reached on the levels of spiritualised mind; but it need not be so always, for there is a greater supramental possibility. It is possible to rise beyond spiritualised mind and to act spontaneously in the living presence of the original divine Truth-Force of the Supreme Mother. Our motion one with her motion and merged in it, our will one with her will, our energy absolved in her energy, we shall feel her working through us as the Divine manifest in a supreme Wisdom-Power, and we shall be aware of the transformed mind, life and body only as the channels of a supreme Light and Force beyond them, infallible in its steps because transcendent and total in its knowledge. Of this Light and Force we shall not only be the recipients, channels, instruments, but become a part of it in a supreme uplifted abiding experience.

Sri Aurobindo

(The Synthesis of Yoga Cent. Ed., Vol. 20, pp. 239–241)



Life has a purpose.

This purpose is to find and to serve the Divine. The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and he will pull you out of all difficulties.

3-7-1970 *The Mother*

Selections From Sri Aurobindo

Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.

*

Meanness and selfishness are the only sins that I find it difficult to pardon; yet they alone are almost universal. Therefore these also must not be hated in others, but in ourselves annihilated.

*

How shall I know God's will with me? I have to put egoism out of me, hunting it from every lair and burrow and bathe my purified and naked soul in His infinite workings; then He himself will reveal it to me.

SRI AUROBINDO

Thoughts and Aphorisms

The Needed Synthesis

What is the Synthesis needed at the present time?

UNDOUBTEDLY, that of man himself. The harmony of his faculities is the condition of his peace, their mutual understanding and helpfulness the means of his perfection. At war, they distract the kingdom of his being; the victory of one at the expence of another maims his self-fulfilment.

The peculiar character of our age is the divorce that has been pronounced between reason and faith, the logical mind and the intuitive heart. At first, the declaration of war between them was attended by painful struggles, a faith disturbed or a scepticism dissatisfied. But now their divorce has created exaggerated tendencies which impoverish human life by their mutuel exclusiveness, on the one side a negative and destructive critical spirit, on the other an imaginative sentiment which opposes pure instinct and a faith founded on dreams to the sterile fanaticism of the intellect.

Yet a real divorce is impossible. Science could not move a step without faith and intuition and today it is growing full of dreams. Religion could not stand for a moment if it did not support itself by the intellectual presentation, however inadequate, of profound truths. Today we see it borrowing many of its weapons from the armoury of its opponent. But a right synthesis in virtue of a higher and reconciling truth can alone dissipate their mutual misunderstandings and restore to the race its integral self-development.

The synthesis then of religious aspiration and scientific faculty, as a beginning; and in the resultant progress an integrality also of the inner existence. Love and knowledge, the delight of the Bhakta and the divine science of the knower of Brahman, have to effect their unity; and both have to recover the fullness of Life which they tend to banish from them in the austerity of search their or the rapture of their ecstasy.

The heart and the mind are one universal Deity and neither a mind without a heart nor a heart without a mind is the human ideal. Nor is any perfection sound and real unless it is also fruitful. The integral divine harmony within, but as its result a changed earth and a nobler and happier humanity.

Sri Aurobindo

(From: The Arya, Cent. Vol. 16, pp. 397–398)

INDIAN CULTURE

The spirit and ideals of our civilisation need no defence for in their best parts and in their essence they were of eternal value. India's internal and individual seeking of them was earnest, powerful, effective. But the application in the collective life of society was subjected to serious reserves. Never sufficiently bold and thorough-going, it became more and more limited and halting when the life-force declined in her peoples. This defect, this gulf between ideal and cellective practice, has pursued all human living and was not peculiar to India: but the dissonance became especially marked with the lapse of time and it put at last on our society a growing stamp of weakness and failure. There was a large effort in the beginning at some kind of synthesis between the inner ideal and the outer life; but a static regulation of society was its latter end. An underlying principle of spiritual idealism, an elusive unity and fixed helpful forms of mutuality remained always there, but also an increasing element of strict bondage and minute division and fissiparous complexity in the social mess. The great Vedantic ideals of freedom, unity and the godhead in man were left to the inner spiritual effort of individuals. The power of expansion and assimilation diminished and when powerful and aggressive forces broke in from outside, Islam, Europe,

the later Hindu society was content with an imprisoned and static self-preservation, a mere permission to live. The form of living became more and more narrow and it endured a continually restricted assertion of its ancient spirit. Duration, survival was achieved, but not in the end a really secure and vital duration, not a great, robust and victorious survival.

And now survival itself has become impossible without expansion. If we are to live at all, we must resume India's great interrupted endeavour, we must take up boldly and execute thoroughly in the individual and in the society, in the spiritual and in the mundane life, in philosophy and religion, in art and literature, in thought, in political and economic and social formulation the full and unlimited sense of her highest spirit and knowledge. And if we do that, we shall find that the best of what comes to us draped in Occidental forms, is already implied in our own ancient wisdom and has there a greater spirit behind it, a profounder truth and self-knowledge and the capacity of a will to nobler and more ideal formations. Only we need to work out thoroughly in life what we have always known in the spirit. There and nowhere else lies the secret of the needed harmony between the essential meaning of our past culture and the environmental requirements of our future.

Sri Aurobindo

(The Foundations of Indian Culture, Cent. Ed. Vol. 14, pp. 36-37)

EDUCATION

The Mother on the subject of fraud practised in tests.

About the disturbing recourse to cheating in the examination-hall a teacher asked the Mother to indicate the cause of the perversion and its solution. The Mother answered:

"It is all simple. The reason is that the majority of children study because they are obliged to do so by the family, habit and current ideas, and not because they wish *to learn and know*. So long as the motive of their studies is not rectified, so long as they do not work because *they wish to know*, they will do all sorts of tricks to make their task easier and get results with the minimum of effort."

The Mother added that one of the means to train the right will and right motive among the students for their studies is to give them a formula which they can be asked to repeat every day hundred times, thousand times,—so that it becomes a living vibration in them.

The Mother gave this formula in the form of the following 'Declaration' (To be repeated every day by all the students)

"It is not for our family, not for our having a position, not for earning money, not for obtaining a diploma that we study.

We study to learn, to know, to understand the world and for the joy that it gives."

Overmind

SRI AUROBINDO'S work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth. But in between is what he has distinguished as the Overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It Is only the domain of the **formateurs**, all those creatlve powers and deities to whom men have bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly live in the Truth-consciousness: they are only in touch with it and represent, each of them, an aspect of its glories.

No doubt, the Supermind has also acted in the history of the world but always through the Overmind. It is the direct descent of the Supramental Consciousness and Power that alone can utterly recreate life in terms of the Spirit. For, in the Overmind there is already the play of possibilities which marks the beginning of this lower triple world of Mind, Life and Matter in which we have our

existence. And whenever there is this play and not the spontaneous and infallible working of the innate Truth of the Spirit, there is the seed of distortion and ignorance. Not that the overmind is a field of ignorance; but it is the border-line between the Higher and the Lower, for, the play of possibilities, of separate even if not yet divided choice, is likely to lead to deviation from the Truth of things.

The Overmind, therefore, does not and cannot possess the power to transform humanity into divine nature. For that, the Supramental is the sole effective agent. And what exactly differentiates our Yoga from attempts in the past to spiritualise life is that we know that the splendours of the Overmind are not the highest reality but only an intermediate step between the mind and the true Divine.

The Mother

(Words of the Mother 3rd Series. pp. 55.56)

The overmind has to be reached and broungt down before the supermind descent is at all possible—for the overmind is the passage through which one passes from Mind to supermind.

It is from the overmind that all these different arrangement of the creative Truth of things originate. Out of the overmind they come down to the Intuition and are transmitted from it to the Illumined and Higher Mind to be arranged there for our intelligence. But they lose more and more of their power and certitude in the transmission as they come down to the lower levels. What energy of directly perceived Truth they have is lost in the human mind; for to the human intellect they present themselves only as speculative ideas, not as realised Truth, not as direct sight, a dynamic vision coupled with a concrete undeniable experience.

Sri Aurobindo

(Letters on Yoga, Cent. Ed. Vol. 22, p. 251)

A TALK TO THE STUDENTS BY NOLINI KANTA GUPTA

(DECEMBER 21, 1970)

I LEARNED that you want to know something about Sri Aurobindo and the Mother, from me. But then there are three lines of approach: you want to know about them, know of them or know them. Of course the last is the best. Indeed if you want to know something you must become it. Becoming gives the knowledge. Becoming Sri Aurobindo and the Mother means what? Becoming a portion of them, a part and parcel of their consciousness — that is what we are here for. And if you can do that, you know enough....

I had intended precisely to talk about this because this is your period for studying Sri Aurobindo, isn't it? Once I told you, I think, how to study or approach Sri Aurobindo and the Mother in order to read them or understand their writings. There are two things: studying and reading; I made a distinction between the two. To study Sri Aurobindo is — I won't say fruitless, that is too strong a word, but it can only be an aid or a supplementary way. Study means: you take the text, you understand each word and phrase; if you don't understand, you take a dictionary and try to catch the external meaning expressed by the words. That may be necessary but it is not the way to approach their works.

Simply to read them is sufficient. Read, it does not matter what you understand or what you don't, simply read and wait. In studying, you approach them with your external mind, your external intelligence. But what is there in the text is beyond your mind, beyond your intelligence. And to understand mentally means you drive your intellect forward into the thing. It is an effort and takes you only to the outside of the thing. It is an exercise of your brain, developed in that way, but it doesn't take you very far. Instead of that, suppose you could keep quiet, silence your mind, and only read, without trying to understand, and wait for what is there in the text, to enter into you. Instead of your intelligence driving forward, pushing forward and trying to catch the thing, let the thing come into you; for what is there in their writings is not words and phrases, dead material, it is something very living, something conscious, that they have expressed in the words, phrases and the sound and rhythm. And I may tell you that each sentence anywhere, not to speak of *Savitri*, is a living being with whom you have to make acquaintance — not that you understand or explain, but it is a living being, an entity, a friend, even a Lover whom you have to know. And your attempt in that way will be rewarded. You will enjoy much more. You may ask: "Just because I open a book and read, how can the lines come to me?" But I say they are living entities—if you approach they come into you. The consciousness, the being in each line comes to you. And you find how beautiful it is. This is an approach of love, not of the intellect to understand and explain. Take, for example, the very first

verse of *Savitri*:

"It was the hour before the Gods awake."

It is a Mantra, a living person, how beautiful it is, needn't understand much, and a whole world is there.

Or take the opening sentence of *The Life Divine*— the rolling cadence of the vast ocean is there. It brings you a sense of vastness, a sense of Infinity and takes you there. And, as I said, it is a very living entity and personality.

Here is the whole passage:

"The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation, — for it survives the longest periods of scepticism and returns after every banishment, — is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last, — God, Light, Freedom, Immortality."

I say there is a personality behind it and you have to make acquaintance with that personality. That is what I meant when I said: to become it, by an approach through love, an approach through your soul. Even in studies you shouldn't approach with the mere intellect, mere understanding; however fine an understanding or intellect you may have, it won't lead you very far. Only through your soul you can go far. Even intellectual things can be approached through your soul—because the soul is the very essence of all your faculties and being. The soul is not mere consciousness, mere being, it gathers in all the elements of your personality. The seeds of your mind, your vital, even of the physical personality, the true physical perosnality, are there in your soul, and you can establish a true relation with things and persons through that part of your being—your soul. I say the soul is not very far from you because you are that—rather your mind, you vital, your physical are away from you; they are not your true personality. It is your soul that is nearest to you.

In this connection you may remember what the Mother has said more than once: what is one here for? What are the children here for? And what is she giving here in the school, in the playground, in all the activities? It is not simple efficiency in the outer activities that is given here, or meant to be given here. For such things one can get outside in a more successful way—external efficiency of your intellect, of your mind, of your vital capacity and your physical strength—the Russian or the German type. Our records don't reach theirs, do they?

But we don't aspire for those records. For, as the Mother has said: "I am giving here something which you won't get anywhere in the world—nowhere except here." In your external expression you may cut a very poor figure: low marks—but that is not the sign of the Truth that we acquire here. You acquire it even without your knowing it. When you are in the swimming pool you are soaked all through, aren't you? You can't help it; so here also; even without your knowing it you are soaked with her inner consciousness of your soul. It is a very precious thing—the only precious thing in the world. And through that, you see, if you study, you learn—if you approach that way, you will get another taste, another interest in things.

When I was reading with Sri Aurobindo, he didn't lay much stress upon the grammar or the language—just the most elementary grammer that was necessary. He used to put me in contact with the life, the living personality of the poet—what he was, what he represented in his consciousness. That was the central theme, because a great poet means status of consciousness; in order to understand his consciousness you must become identified with his being.

Amrita also used to say the same thing, because he was learning the Gita from Sri Aurobindo. He could feel the spirit of Krishna and the spirit of Arjun throughout—their relations and the atomsphere they created. It is not the mere lesson, the teaching that's important—that is secondary. The person is the primary

thing. And the person in the book or outside, you can approach only through your soul, through love. The soul alone can love.

I thing I told you that once somebody asked me: "You speak of the soul but where is it?"

I said: "It is very near you; still you don't believe. If you see into yourself quietly, you will find that there are very many good things in you, not only bad things—bits perhaps, shades or shadows perhaps, but you know this is a good thought in you, this is a noble impulse, a sweet feeling. Each one has all these things, you have only to recognise them. All this is the expression of the soul in you. The beautiful, the luminous, the noble things that appear to you, in your consciousness, from time to time, all come from your soul." Even the greatest villain has such moments. You remember Lady Macbeth — known as the cruellest woman; well, she said about Duncan, "I would have killed him myself but he looked like my father" — well, that is the feeling even she had. So don't despair, even the weakest among us should not despair. First of all, each one has a soul, and secondly we have the strong support of the Mother. It is the nature of the Divine, that even if you don't think of the Divine He thinks of you. It's true, very true; because you are a part of the Divine. Only you have consciously to concentrate on that part, that portion; then gradually it will increase.

Q: What is the distinction you make between "to know about Sri Aurobindo and the Mother," and "to know of them"?

A: "About" means what a man does, what his profession is, his occupation — kim āsīta vrajeta ksm? and "of" means his personality, his character, nature, the other is merely the movement of the consciousness.

Q: Did Sri Aurobindo read out poetry to you?

A: Yes.

Q: Loudly?

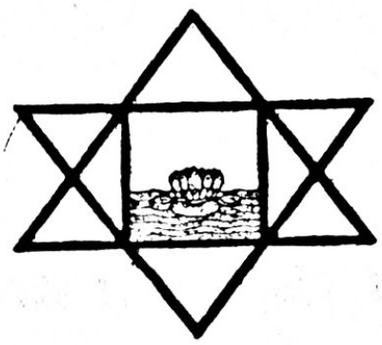
A: Yes. *(Laughter)*

Q: *Is there an echo in your ears? (Laughter)*

A: I remember it very well, when he was reading *Eric*—when he had just written it. The Veda, of course, I heard very often.

Q: The students would like to know very much what Sri Aurobindo's voice was like.

A: I have to describe it? *(Laughter)* That I can't; can't describe! He refused to be caught in the tape. We proposed it to him; he simply refused.



"Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renascence, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda."

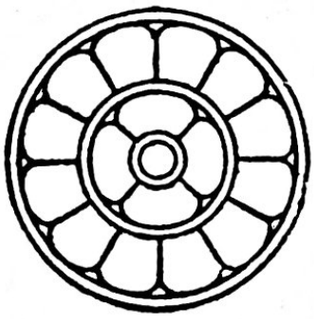
Sri Aurobindo

(Bankim. Tilak & Dayananda pp, 30 1970 ed.)

With Best Compliments of

CARGO CLEARING INTERNATIONAL

BOMBAY - 9.



It is the Divine Presence that gives values to life. This Presence is the source of all peace, all joy, all security. Find this Presence in yourself and all your difficulties will disappear.

With my blessings

The Mother

Registered No. M. 8943

The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself this process.

The Mother

ALOKUDYOG

The Jaipur Udyog Limited

Manufacturers of

TRISHUL CEMENT

Head Office :—
5, Parliament Street,
New Delhi-1.

Regd. Office :—
Sawai Madhopur,
Rajasthan.